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*Ausgewählte kleine Schriften.* Von HEINRICH GELZER. Leipzig: Teubner, 1907. Pp. iv+429. M. 5.

This posthumous volume of Jena's great professor of history contains ten of his more popular essays. The first, "Ein griechischer Schriftsteller des siebenten Jahrhunderts," is a charming picture of a popular writer of the seventh century, Leontius, of Cypros, who wrote (1) a *Life of St. John of Alexandria* and (2) a *Life of St. Symeon of Emesa*. Gelzer's inclination is always toward church history; but the sidelights here thrown upon the great center of Hellenistic culture in the full blaze of Christian zeal and just before its complete extinction through Islam are interesting to classical students, who seldom think of Syria or Alexandria after the first centuries of the Roman Empire.

The five following essays (II, Das "Verhältniss von Staat und Kirche in Byzanz;" III, "Die Konzilien als Reichsparlamente;" IV, "Pro Monachis;" V, "Ein Besuch im armenischen Kloster San Lazzaro in Venedig;" VI, "Ein Besuch im ältesten Gotteshause diesseits der Alpen" [St. Maurice]), are devoted wholly to matters of church history—delightful and instructive reading, but, save for such incidents as the famous onyx vase of St. Maurice, wholly foreign to the professional interests of the classical student.

But the richest mine of interest to the classical scholar is opened up in Gelzer's sketches of those two giants of our department, Ernst Curtius and Jakob Burckhardt. In (VII) "Wanderungen und Gespräche mit Ernst Curtius" we have that great prophet, scholar, man—his ways of thinking and feeling, his never-failing, high-spirited optimism in these latter days when classical interests have been on the defensive, his methods of work, the secrets of that contagious enthusiasm that opened up Olympia and Pergamon and inspired thousands of disciples—confidentially revealed to us by an intimate, sympathetic friend. In more than half the essay the curtains of his inner spiritual life are entirely withdrawn, and we get a still more intimate revelation of his charming personality and his restless energy through his letters to his wife describing his expedition with Adler, Gelzer, and others to Constantinople, Troy, Smyrna, Ephesus, Pergamon, Sardis, in 1871.

Not less delightful is (VIII) the devoted disciple's picture of that old man eloquent, the great historian, Jakob Burckhardt—his fascinating personality, his wit and humor, and the many qualities that made him so inspiring a master. Not the least valuable portion of the sketch is that in which Gelzer puts aside his personal devotion to his teacher and friend and gives us his critical estimate of the published volume of Burckhardt's much-abused *Griechische Kulturgeschichte* and extensive notes from the better, unpublished parts. Would that we could have had it all!

The collection closes with Gelzer's masterly oration in memory of Grand Duke Carl Alexander, Rector Magnificentissimus of the University of Jena—more educational, political, and historical than merely biographical.

The book is beautifully printed; contrary to our expectations of Teubner, a few misprints have been allowed to stand, e. g., *Leonideion* (p. 338), *dasz* for *das* (p. 364), *Des Vatererbe* (p. 396), period dropped (p. 358).

WALTER MILLER

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*Testimonium animae; or Greek and Roman before Jesus Christ.*

By E. G. SIHLER, PH.D. New York: G. F. Stechert & Co.

Pp. 10+453.

One is inevitably attracted by the announcement of a "series of essays and sketches dealing with the spiritual elements in classical civilization," to be written by a man who is now a professor of Latin in a thriving university and was formerly fellow in Greek in one of our oldest centers of graduate scholarship. And the book before us, "which has filled the author's soul for nearly seven years" and "is the fruit of a tree which has been growing for nearly six and thirty years," is really a remarkable production. For, after all these years of association with the culture of Greece and Rome, our author finds that it has become Dead Sea apples to his spiritual palate and conscientiously writes a long tome to dissipate for others somewhat of the "forced and false glamor" that has kept so many mortals in the train of strange gods. To him the primary significance of classical paganism is not harmony, or love of truth, or love of beauty, but neglect of the spiritual side of man's nature and sinful indulgence of the flesh, as typified in *paiderastia*. To him the essential fruit of the Renaissance is not the reawakening of the mind and soul, the discovery of the individual, but the immorality of Boccaccio's grosser tales and the revels of the Borgias. For him Matthew Arnold's *Culture and Anarchy* "is permeated with a flippant spirit and pretty shallow wit," and Walter Pater is only "a morbid worshipper of the Beautiful." How Swinburne, the most brilliant representative of neo-paganism escaped similar condemnation is hard to conjecture, unless our author has religiously avoided all contact with the great Victorian's danger-fraught verse. At any rate, these few sentences may serve to give a fair conception of the frame of mind in which Professor Sihler approaches his difficult task "of presenting *very largely in the exact words of their most eminent writer, in versions made for this work,*" Greek and Roman "views or aspirations concerning the soul, life and death, God and the world; in the hope of accomplishing this with greater